Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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Eighth Army
Sicily

Many thanks for your kind letter, which gives me great inspiration.
Good luck.

B. L. Montgomery
General
Eighth Army

See page 873—"Two Letters"

OCTOBER 27 1943

FOUNDED 1823

Social Union—Opening Meeting

A large company of Greater Boston Methodists gathered in Copley Church on Monday evening of last week for the first meeting of the Social Union for the season 1943-44. The speaker of the evening was Dr. Frederick Brown Harris, minister of Foundry Methodist Church, Washington, D. C.

Following the singing of the Doxology, the invocation was offered by Dr. Fred Winslow Adams, minister of the entertaining church. After dinner, Miss Anne Farrell, soprano, accompanied by Miss Ruth Olive Halford, sang a solo and responded to two encores.

Coming to the items of business, Herman T. Gammons, president of the Social Union, first called for the report from the membership committee. Thomas Fox, chairman, reported that a membership campaign had been organized in thirty-four churches. He then proposed twenty-two names for membership, and the persons nominated were elected. The treasurer, Lester H. Hilton, made a brief report.

Four members of the union—Ralph H. Wilbur, Robert E. Childs, Mrs. Sam T. Emery, and J. Harold Atwood—have died. A committee was appointed to draw up suitable memorial resolutions.

The president, Mr. Gammons, recalled that the Social Union is celebrating this year its seventy-fifth anniversary, and spoke briefly of its early history. He then announced that Dr. Willis J. King, president of Gammon Theological Seminary, would be the speaker at the next meeting, November 15, which will be the annual Students' Night, and that Rev. W. J. Noble, general secretary of the Overseas Missions Committee of the British Methodist Church and past president of the British Methodist Conference, would be the speaker at a special meeting on December 6.

After the audience had joined in the singing of "America," Mr. Gammons called upon Howard W. Selby to introduce the speaker of the evening, a college friend of his.

Dr. Harris began his address by referring to Alan Seeger's poem "I Have a Rendezvous with Death" and to the later lines by Countee Cullen, "I Have a Rendezvous with Life." Cullen's terse sentence constituted the theme of the entire address.

Elaborating his subject, Dr. Harris told how Dr. Alexander Whyte, the great English divine, devoted one section of his great library solely to biographies. Other books were placed just anywhere. Biography is the most inspiring and illuminating of all reading, Dr. Harris affirmed.

The speaker then cited a number of great biographies of men who nobly kept their "rendezvous with life." He said that he had found Allen's monumental life of Phillips Brooks a source of perennial inspiration and that the stalwart Boston preacher had "meant more" to him "than any other man save my father." He referred to the biography of John R. Mott and emphasized the turning-point in this modern missionary statesman's life when he heard the preacher at a chapel service in Cornell College say, "Young man, seekest thou great things for thyself? Seek them not." Other biographies of power which Dr. Harris mentioned were the life of Mark Hopkins and Quiller-Couch's "Hetty Wesley."

"Your own Gamaliel Bradford," he said, "once declared that biographies are mirrors in which we can see ourselves." What do we see? At this point the speaker indicated several fallacies that keep us from "seeing," that prevent us from achieving the best in life. If one is to keep one's rendezvous one must avoid these pitfalls.

The first fallacy is the "fallacy of the way." In vivid sentences, Dr. Harris explained his meaning and quoted effectively Dr. Leslie D. Weatherhead's "Men have taken the wrong way!" Individually and socially, men have tried to walk in their own ways, hence the present world disaster. "There's no one to save you but Jesus, there's no other way but His way"—these words of the old hymn are needed today. The fact is, there can be no compromising. "He that believeth . . . shall be saved; but he that believeth not shall be damned." Addressing himself to the gospel teaching that the meek "shall inherit the earth," the speaker noted one critic who dogmatically declared, "No meek ever succeeded." "Well," said Dr. Harris, "it all depends on one's definition of 'success.'"

The second fallacy named was the fallacy of place. "If only I were in some other place!" cries the restless man. Charles Kingsley is buried at the entrance to the small church in Eversley which he served for thirty-three years. He would not move. He stayed. He even feared his possible burial in Westminster Abbey and gave specific instruction that his grave should be placed near the humble doorway of his little church. All England now has beaten a pathway to the grave of the great social reformer. His motto was "Do the work that is nearest."

Dr. Harris's third fallacy was that of time. "Some other time"—what a common phrase! The speaker enforced his point by quoting his old professor at Dickinson College—"What you will be, you are now becoming."

The last fallacy was the fallacy of tools. "I could accomplish my work if I had better tools." We must toil away with what we have. The greatest art in life is to take something second best, or third best, or even fourth best, and make the best of it. Out of the dungeon came "Pilgrim's Progress." Dying of consumption, Robert Louis Stevenson wrote his masterpieces. Dr. Harris told of the remarkable achievement of a Methodist minister who went blind but who so overcame obstacles that he was sought for by great churches. "Strange," said the speaker, "his name was Seymour (see—more). No, it isn't tools!"

In closing, the speaker said, "Let us face the work of the year ahead—no alibis. Let us keep our rendezvous with life."

The benediction was pronounced by Dr. John C. Wingett.

Common Ground

[Editorial in *The Boston Globe*]

"So many gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs."

These lines have met response in many breasts stirred with a wistful desire that the religious groups would discover some way of getting together, but creedal unity seems yet very far away. This, however, is not the only possible kind. An amazing document declaring principles for the postwar period reveals an interfaith harmony that few would have deemed possible a few years back.

It comes simultaneously from three important sources, the Federal Council Churches of Christ in America, the Action Department of the National olic Welfare Conference, and the Syna Council of America.

The names of the signers are of nized leaders of the three faiths, 47 olics, including archbishops, bishops, and laymen, 47 rabbis and Jewish lait 50 leaders of Protestant communion national organizations.

Here is no hand-picked assortme extremists but a list impressive in i clusiveness. And the text they have reveals a deep and far-reaching chang has been taking place in the thinking sorts of earnest religious leaders in country. Confronted with the same facts, they have reached a set of unde principles and are not afraid to tell fellow religionists, the people outsid churches, and the world just where take their stand.

The first of the seven articles b "The moral law must govern world o The seventh concludes with the deman "a standard of living adequate for development and family life, decent c tions of work, and participation by lab decisions affecting its welfare."

The intervening text stresses the righ the individual and the dignity of the h person and requires repudiation of r religious, or other discriminations in tion of those rights. Protection is dema for weak, oppressed, or colonial pe whose progress must be of internat concern. This naturally includes the r of minorities.

The organization of international a cies is stressed that an enduring peace be assured. There is due regard for economic factors, in the demand that s be assisted "to provide an adequate st ard of living for all their citizens" w must replace "the present economic mo oly and exploitation of natural resource privileged groups and states."

This declaration on world peace has many months in making. Many progr have been issued, and the compreher plan is the distillation of those which come from groups. One of these which its text reveals, was very helpful in process was made public late last m by the Knights of Columbus with tren dous stress upon "moral right." Whe appeared, Cardinal O'Connell was pro to give it his approval.

There have been years when the min of any organized religious group in country was likely to be viewed from u raised eyebrows if he ventured to any d into the social question, the everyday p lems of living which engage the atten of the great majority. He might be pa soothingly and told to go back to his or his pulpit.

There has been a change. The outst ing leaders of practically all the relig divisions to be found in this country come out unitedly for certain purposes must be made effective in the postwar w The principles they express with dazz clarity make a working program for all and women of good will for a long tim come.

Creedal differences will continue to e but beyond them there will be a consci ness that what this sad world needs is c vation of the art of being kind. That project which may draw all sorts of pe to unite for its fulfilment.

Zions Herald

✦ THE INDEPENDENT METHODIST WEEKLY ✦

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The Art of Living

RICHARD DEMING HOLLINGTON

e all come . . . unto a perfected manhood, unto the measure stature of the fulness of Christ.—Ephesians 4:13.

New York City there was recently unveiled a statue h the sculptor, Albin Polasek, calls "Carving His Character." The head and shoulders are free, and igure is laboriously finding itself by chipping away tone. The figure symbolizes each one of our lives. ive lives with any meaning is an art. Art is taking aw materials—wood, iron, stone, oil, and canvas—transmuting them by making them express the hu- will. The fine arts—literature, painting, and sculp- —are the expression of the nature of man in signifi- patterns which induce feelings for the beautiful and ublime. But the finest of all fine arts is to create a acter that is true and good and beautiful. This is the of each and every one of us, no matter what our age ace in life.

get this matter clearly before us, let us put it in what technical terms. We are born with an auto- ic or automatic nervous system. This controls the organs, heart and lungs, the glands, blood vessels, skin. This is the primitive power drive of our life, t is not under the control of the will. The Creator d not trust us to keep our hearts and lungs going by own will. This system is the source of our primitive s for self-preservation, for food, and the instincts of curiosity, and self-respect. This automatic lower life s into contact with its surroundings, the home, the e set of social laws, and there would be a head-on if human beings did not have the possibility of loping a higher nervous system, the sympathetic ous system, and the higher part of the brain, the oral cortex. Here is where we develop our thinking er, our ideas, and where the will directs the purposes plans of our lives.

ch of us has some creative power. Most of us have etime or other felt the urge to create something tiful. Probably hidden away somewhere, we have a ving, or a little painting, or an unfinished poem, and we feel that if we had ever had a chance we might have become a great artist. But there is never a soul created that does not have a basal sense of self-respect, and that sense of self-respect urges him to make something of himself, to become something better. This is the universal human drive that expresses itself in all art, religion, and civilization.

Each of us has feeling for the beautiful. We may not agree on what we call beautiful, but we respond to physical loveliness or charm, to grace or fitness, to splendor and magnificence in the natural world, with admiration and delight. Beauty is one of the sublimities of life that cannot be crowded into words.

In New England, one of my most intimate friends was a painter of nature, Colonel Anthony Dyer. He once said to me: "You preachers have an easy time. You have everything handed to you, your feelings and beliefs all neatly packaged up in words. We artists must go out and sit with nature, and absorb it until we catch its sublimity and then try to express and fasten it on the canvas." The enchantment, harmony, and sublimity of this great living universe can only be experienced by living into it. Beauty is felt with a deep, inarticulate enchantment which cannot be communicated with words.

Although beauty cannot be fixed in words, there are certain elements which go to make up beauty which we can separate and catalogue. We admire anything that we call perfect, which has perfection through form. We each of us have a sense of proportion. Anything that is out of proportion distorts, disfigures, and deforms, and we say, "It just doesn't look right." Among the Greeks beauty was harmony, symmetry, and proportion, and we all have an innate feeling for form, we know the difference between grace and gawkiness, refinement and gaudiness. An overdone splendor we call ghastly. And this sense of form holds when we think of character. We say of a man he is a perfectly square man, or else he isn't square in his dealings. Perhaps we think, "Well, there is a well-balanced life," or in reverse, "He is a little unbal-

anced in his head," especially if he is of the opposite party and shouts about it. Carlyle somewhere speaks of a life that is "too much based on laughter." There are shallow, hollow mockeries of lives that suffer with a sort of St. Vitus's dance of excitement.

Real beauty of character reveals itself when a life is given in disinterested sacrifice. Unstudied heroism lends an attractiveness that makes a life radiantly beautiful. There are many splendid monuments in our nation's Capital, but there is only one where a man instinctively removes his hat, and that is the Tomb of the Unknown Soldier. That white marble sarcophagus radiates the heroic glory of Valley Forge, Gettysburg, Bataan, and Corregidor. From the days when the Roman, Horace, wrote, "Sweet and glorious it is to die for one's country," down to the lowliest home where the message has come "Missing in action," the superb moral beauty has been to give oneself in sacrifice for the greater good of all.

Building a character that grows into self-sacrifice is naturally, normally expected of human life. Dr. John J. Morgan in his Psychology declares that the progress from a condition where the person demands everything for self and nothing for others to a place where the same person demands nothing for self and everything for others is a natural growth for which a man ought to take no credit to himself. That is exactly the glorious beauty of the Christ life and the Christ teaching. He said, "Greater love hath no man, than that he lay down his life for his brother," and He willingly laid down His life. They saw the beauty of His character and they said, He is the "Lily of the Valley"; He is the "Rose of Sharon"—the lily and the rose were the most beautiful things they knew.

This is the theme song of religion to bring men into their full powers as the sons of God. In Deuteronomy is the law "Be ye perfect with your God." That meant perfect in tithe and tribute. Jesus gave a deeper meaning, "Be ye perfect, even as your Father in heaven is perfect." The word "perfect" meant complete, self-contained, mature, holy, perfect in love to God and your fellow man. This is redemption, that a human soul in the companionship with God work out his own creative drive in a life like the life of Christ, beautiful in form, design, and color.

We have a great calling. What is a picture or a statue in comparison with one who has made something of himself? Colors fade, marble crumbles, a picture is a finished work. But a man who is making or trying to make his life in the beauty of holiness, has infinite possibilities. He is never finished here or hereafter.

Horace just before he died wrote an ode:

> I shall not all die.
> The greater part of me shall live.
> I have built a monument
> More lasting than brass,
> Loftier than the heights of the Pyrenees,
> Which neither the flight of time
> Nor the eroding rain can wear away:
> My character.

Jesus Christ, the poet of immortality, wrote a poem:

> Be of good cheer. Because I live, ye shall live also.
> Whosoever liveth and believeth in me shall never die,
> And though a man were dead and believed in me,
> Yet shall he live.
> This is life eternal, to know
> God and Jesus Christ, whom He hath sent.

Wherefore, beloved, let us grow up into a perfect manhood, in the measure of the stature of Christ.

★ EVERYDAY LIVING by JOSEPH FORT NEWTO

The Thing I Feared

"For the thing which I greatly feared is come upo and that which I was afraid of is come unto me," w in the Book of Job, one of the greatest books ever w on earth.

Then he adds, "I was not in safety, neither had neither was I quiet; yet trouble came." Such words a man of the olden time very close to us; they mak a kind of soul-relative.

Of course the new psychologists tell us—ages b the times—that this happens by a law of affinity. Jo restless, anxious, anticipating trouble, and it came tably, they say.

As water seeks its level, as like attracts like, as bi a feather flock together, so trouble comes to those expect it; comes because they do expect—as if by th of cause and effect.

By the same token, if we expect health, success, w happiness, one or more of these desirable things will into our lap. No doubt our mental attitude is impo but we must not deal in bunk.

Mark Twain said that he had had many troubles most of them never happened. He just imagined th but things did happen which he had never imag like the death of little Susie.

A recent story—"So Little Time"—tells of a man did not write the plays he should have written, for of failure. He became the hero who missed his ba the veteran who enjoyed his memories.

Tagore, the poet of India, as we talked together ago, told me many interesting things—for example difference between silence and stillness. The one is side of us, the other inside.

If a man going through a jungle, he said, is afraid body secretes a kind of odor, which wild animals s and they are not afraid of him. If he is not afraid wild beasts are afraid of him.

Anyway, we may be sure that if Job had not bee by all the blows that life can strike, he would still been restless and afraid. As it was, in the end his tr brought him a new truth.

What we fear may never come,—it seldom does, if we are afraid we die many deaths before we are indeed.

The Christians of Japan

Joseph C. Grew

We Americans are united today in the solemn and rible task of winning this war.

But that is not enough. We must have spiritual fai Almighty God as the ultimate ruling force of our and our destinies. It is this spiritual dynamic which been ever present in the progress of our nation through its history, and we must give more than service to God, not merely during the war but there if we would win the sort of peace we profess to desi

It was not the Christians of Japan who brought on

(Continued on page 875)

Sister Aimee---Twenty-Two Years After

What of the Four Square Gospel Today?

HARRY PRESSFIELD

renty-two years ago ZIONS HERALD published my nt of the invasion of San Jose, California, by Mrs. e Semple McPherson—"Sister Aimee," as she pre- o be called. As I hear her again, consider what she chieved in the intervening years, take into account things happening in our American religious life, and reaches for my pen.

at meeting in 1921 gave a great impetus to her work, n later centered in Echo Park, Los Angeles. San had a certain prominence in her life in those years she was getting her stride. She was ordained in San The interesting thing is that the minister of one of Baptist churches in San Jose, then a theological stu- put the question that upset the apple cart. It was is wise: A meeting of the Baptist association had called, in council, for the purpose of considering the ation of Mrs. McPherson. This student put the tion: "Do you think that you have something—a ual possession—that the Baptist Church does not ?" She protested the question. The moderator in- l that it be answered. Her answer was "Yes." The question, a rhetorical one, naturally followed: en why do you wish to join the Baptist ministry?" association refused to ordain. Then Rev. William ner, minister of the First Baptist Church of San Jose, had become an almost fanatical follower of Mrs. herson, had the local church ordain her. Shortly , she performed her first wedding ceremony in San

he history of many of our churches in this section wing the McPherson meeting is a tale of division wrecked churches. As we now survey the situation the World War, with a perspective of a quarter of ntury, we are made aware that there was a certain tal state that seemed to be peculiarly receptive to the tional outburst of Pentecostalism and similar move- ts. Perhaps a newer and stranger expression of the ious life may follow the present war. In scores of ches, if not hundreds, in this western country, there an insistence on the part of a group—in many ches they formed the majority group—that the hases and practises of Mrs. McPherson in her tent ting be made part of the regular ministry of the ches. The conflict that followed meant that in almost y community a Four Square Gospel church or a Pen- tal mission was established. It grouped together those ons who could never be satisfied with the spiritual istry of the established churches. These churches or ions have increased. One could raise at this point question why a large number of our fellow Chris- s have the conviction that the churches of the older ominations do not meet their spiritual needs.

he hand of time rests lightly on Mrs. McPherson. t well-dressed hair of coppery hue, pyramided so ingly on her head, has not grayed with the years, he custom is, but now is a somewhat different—and beautiful—shade of blond. From the pew point of , she has seemingly not lost in energy. From the time she comes on the platform until she leaves, she is action, and very dramatic action at that. I note that the old publicity stunt of handing her a large bouquet of roses as she appears on the platform, which she accepts with such gracious ado, still holds good. She is an interesting preacher. She not only takes a text—she acts it. In this highly dramatic manner, with a contagious smile, with many a touch of humor, human and happy, with earnest conviction, she preaches—and no one goes to sleep. She has preached to more persons than any other woman preacher in Christian history, with the possible exception of Maud Ballington Booth. An unfavorable appraisal would lead one to comment on her narrow dogmatism, her arbitrary classification of a large number of theological seminaries as heretic factories, her dear love of the spotlight, her sweeping assumption of the spiritual destitution of the older churches, her satire of ministers with a theological pattern different from her own.

Sister Aimee does not follow John Wesley's advice: "Sing no hymn of your own composing." She composes them, and what is worse, she sings them. The new Foursquare Hymnal has sixty-five of her hymns. That other woman initiator of a religious movement, Mary Baker Eddy, did the same thing, but she did it better. Aimee did give us a solo, singing one of her hymns. It was reminiscent of Gracie Fields in her weaker moments. It would have been better had the congregation sung "Pull for the Shore."

The McPherson movement now reports an inclusive membership of 250,000, according to the Yearbook of American Churches for 1943. It is represented in every state and in Canada, especially western Canada. It is international. There are 267 mission stations, but these figures may be subject to correction. There is a strong work in Panama. The mother church at Echo Park, Los Angeles, has a membership of 2500. There are 500 to 600 students in the Bible College, from which 3000 workers have been graduated. In addition to the courses in the Bible College, a regular collegiate course is given. The work of the Commissary Department in Los Angeles in feeding the needy has been noteworthy. Four hundred persons a day have been fed.

But even her movement has within it the seeds of division. The Open Standard Bible Church with headquarters in Des Moines, Iowa, is a group of dissidents representing in large part churches that have bolted from Mrs. McPherson. The nucleus of this newer movement was the seventy out of the ninety McPherson churches in Iowa that seceded. Within the year the McPherson church here in San Jose has split. The minister, starting a new gospel tabernacle, has lined up with the Open Standard Bible Church. But, before we get too critical about this, we might count up the different varieties of Methodists. In Protestantism, where the spirit of the Lord is, there is liberty—to quit.

——The importance of theological training is recognized by the Army and Navy, why not by church membership?—*Christian Education Magazine.*

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Dr. Poling on War

Dr. Daniel A. Poling, widely known preacher and editor, world traveler and international Christian Endeavor leader, now adds to his lengthy list of published volumes a little book entitled "A Preacher Looks at War."* Included in its pages are the author's confession of non-pacificism, a classic statement of his hate of war, an essay closely analyzing the moral issues involved in the present conflict, and a reprint of seventeen editorials in *Christian Herald* from February, 1939, to December, 1942. The appendix contains among other matters: "The Issues at Stake in the War," a statement adopted by the Federal Council of Churches; "The Declaration of the Federation of the World," a summary of a resolution memorializing Congress on this subject as adopted by certain state legislatures; and "The Service Program at Baptist Temple, Philadelphia."

The main essay carries as its title the name of the book, "A Preacher Looks at War." It embodies those characteristics of straightforwardness and lucidity for which Dr. Poling's style is noted. In it he significantly distinguishes between the questions "What would Jesus do?" and "What would He have me do today?" He subjects the pacifist's position to the logic of both the short view and the long-range view. And, unlike many writers in this field, he makes the war a prelude to the peace that is to follow, scrutinizing the latter in those terms which he believes essential to its reality—political, military, economic, and spiritual. A poignant note is added to this text by its dedication to Dr. Poling's son, Clark Vandersall Poling, a chaplain lost in the North Atlantic February 2, 1943.

* *A Preacher Looks at War.* By Daniel A. Poling. The Macmillan Company: New York. Price, $1.25.

Outrageous!

Things have come to a pretty pass here in Bo when a New York daily has to "break the news race persecutions going on under our very n *PM,* that stalwart defender of Christian princ especially as they relate to race, on October 18 a full page to an arresting array of facts on baiting in the Dorchester-Mattapan area of Bo One well-known sheet in Boston was apparent busy with intellectually ridiculous distillery adve ments that it had no time for issues that profou affect human welfare.

For a year, assaults on Jewish children have going on here in the "Hub of the Universe." thing is simply outrageous. Says *The Chri Science Monitor* in a follow-up on *PM's* exposure

> The poison put out by the Coughlinites and the Christia Front has been seen for what it is by many who onc cheered its purveyors at Patriots' Day rallies in Sout Boston. But certain elements of Boston's population hav been too tolerant of it. The outrages now coming to ligh should not be exaggerated. But they certainly cannot b glossed over. They should precipitate vigorous action b officials, civic and church organizations, and by all re Americans to neutralize the poison that has been worl ing in Boston and eradicate the hatreds and prejudic which open channels for it.

Governor Saltonstall has appointed an inter advisory committee to look into the hoodlumis the anti-Semitic persecutions. After a prompt in gation, there should be equally prompt action.

Why Blacklist Universalists?

That the Federal Council of Churches has ign an application for membership from the Univer Church of America was charged by Dr. R Cummins, general superintendent of the churc presenting his report to the denomination's r biennial convention. Dr. Cummins blamed the tude of the Federal Council on a "strong determined minority opposition." He said that ing the last two years a series of informal co ences had been held—upon the advice of Co officials—in an effort "to win over" the antago groups. Throughout these conferences, Dr. C mins claimed, "we were questioned thoroughl matters of theology, although the Council's ow laws specifically forbid any creedal test in the m of membership." Why blacklist Universalists?

Prevention—Better Than Cure

Winifred Raushenbush has written an impo pamphlet entitled "How to Prevent a Race Ri Your Home Town." She has succeeded in pac into its sixteen pages suggestions of great valu forestalling tragedy in clashes such as have t place in Detroit and, as the public has just learne Boston. Price of the pamphlet is ten cents, and c can be ordered from the Committee on Race crimination of the American Civil Liberties U 170 Fifth Avenue, New York 10, N. Y.

MORE AND BETTER CHRISTIANS

nnumerable peace plans are being launched today. : estimate of the number is not less than two dred. Blueprints for better social organization und. Two great campaigns, each to be imple- nted through mass meetings in metropolitan cen- throughout the country, will soon begin. Their lers seek to mold public opinion for a better ld order. Such developments are full of promise. ey indicate a determination not to be caught again hout a plan. They stress the importance of some- ng more than just good intention and verbal reso- on. Anything that promotes discussion and stirs n out of their lethargy into constructive thinking ust now of incalculable value.

ut there is another need. Peace plans are an ex- ssion of zeal for human welfare. Peace plans, how- , must be put into operation in the midst of the ckage of war. They will soon confront the harsh ism of starving populations, bitter hatreds and lries, desires for revenge, efforts for a "balance of er," attempts to restore the regime of imperialism exploitation. None of these excellent plans will k automatically. They will have to be adapted, ied out against many obstacles, much opposition. ons will be needed as well as plans. Are we y with persons? There will be no "bases for a and durable peace" without stone and mortar— and engineers and masons. There will be no e pacts, treaties, or agreements without flesh-and- d representatives of all the nations. Persons! at kind of persons will be needed? Certainly, persons; certainly, persons of good will. The really safe persons for this critical situation— ay it in no narrow sense—will be those who have ed with Jesus and learned of Him. All other lled principles of living together than those to ound in His gospel are bankrupt.

ore and better Christians are wanted. How they wanted just now! Plans after the Master's pat- and Christlike persons to actualize them can us a new world. There is no other way.

the quest for persons we find a piece of work hich every one of us can immediately engage. w weeks ago a district superintendent, instruct- a speaker whom he had engaged for a meeting, e: "Tell us what we can do *now*." In every stian church in the land, leaders can address selves with unprecedented vigor to the task of ing more and better Christians. Is this too com- place? In the present crisis is it a petty thing o engage in the "one by one" business?

e little realize how vast a contribution we may e to "world order" by winning some boy or girl to Christ or by setting a cold Christian on fire for God. Moody, in London, by mere words—foolish preacher!—arrested the attention of young Grenfell. The great American evangelist that night launched the vast project of social and health rehabilitation in Labrador. Many a minister has been primarily responsible for some arresting charitable movement or philanthropic institution by simply calling a lad in his parish "my boy," with kindly interest.

What church is living up to its possibilities? What world-shaking potentialities are wrapped up in the half-Christians of the churches! Every Christian minister, every Christian layman should now "highly resolve" to go on a still hunt for persons that peace may not fail and that society may be reestablished on sound Christian bases. Day and night, night and day —that is the program of the nation's fighting forces. It should be the program of every Christian leader.

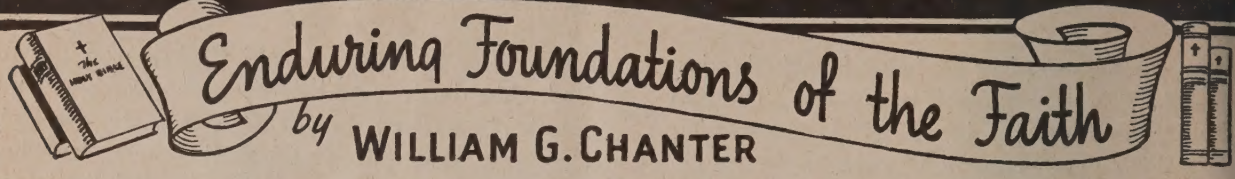
Multitudes of churches are simply "going through the motions." Conversions? We hear all too little about them these days. We need to convert men to God and to the practical task of His kingdom. To be sure, we learn to do by doing. Christians are not made and developed in the abstract. We gain vision and power by doing the will of God. But men need to be awakened by preaching, by conversation, by example, by the call to service.

The responsibility now upon the churches for the "winning of the peace" is as great as—yes, greater than—that upon the Government for the winning of the war. The Government is enlisting men and women for war work. Officials in Washington are alert seeking out helpers, assigning them tasks in keeping with their ability. What are we as churches doing about persons? Are we busy capturing future leaders for the making of a Christian world?

"But," someone interjects, "is not all this call to vital evangelism just old-fashioned Methodism at work?" The answer is "Yes." John Wesley long ago commanded his preachers: "Plan your work and work your plan." They obeyed. They preached the Word. They visited from house to house. They called men to repentance—one by one—and to the service of the King of Kings. John Wesley "saved England from revolution." He did more. Through his preachers and his societies, he started influences that have changed the world. The men of his classes became leaders of trade unionism, the best form of labor organization. Wesley's followers became reformers, philanthropists, scholars, statesmen.

Methodism has a great heritage. May we in this dark hour be worthy of it! May we get "down to business"—with persons!

THINGS WHICH CANNOT BE SHAKEN



Reading the Bible

II. GENESIS—STORIES FROM HUMAN LIFE.

Now the Lord said unto Abram, Get thee out of thy country. . . . So Abram went. . . .—Genesis 12:1, 4.

Like all the stories of Genesis, the story of Abraham is an example of the ease and simplicity of great story-telling. But this is not to be confused with the gossipy obsession with trifles, which in some modern writing is paraded as the mark of simplicity. In the Genesis stories we are brought face to face with the great emotions and desires which have moved human beings from the beginning and which still move them. As we allow these great narratives to kindle our imaginations, we find ourselves looking at pictures of life as it was seen by men whose inspired eyes had penetrated beneath the surface and had seen down to the elemental simplicities by which men must live today as yesterday if they are to find real meaning and true dignity in life.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.—Genesis 12:5.

Abraham is the man who hears the voice of God in the demands of conscience and the call of duty. But he is a real man, not a lay figure on which the writer is hanging the draperies of his ideas. It is the real humanity of these stories that makes them able to lead us to a truer understanding of this life which is ours as human beings. Abraham and Lot, Jacob and Esau, saints and sinners, successes and failures, were all men of like passions with ourselves. They succeeded or failed because they obeyed or disobeyed, accepted or denied, the very same desires and impulses that seek to rule us. Who has not felt the inner voice which impels to courageous adventure for the right? There is the preacher who remembers the day when he made the decision to give his life to the ministry of Christ's gospel. There is the lad in the army camp who is making that inner dedication by which he becomes in spirit as in form a soldier in the armies of his country. Who of us has not been faced in some form or other with the demand to take an unpopular, or costly, or dangerous step, just because it is right? We all understand the true meaning of our own lives the better as we see Abraham, with the great Voice still sounding in his ears, coming back to his house in Haran and setting himself to the management of the details of a new beginning in life. Abraham, like us, is busy with a host of little things. The value of his life, however, is not determined by the little things with which he is busy, but by the grand simplicity of his obedience to the call of duty.

And after these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.—Genesis 15:1.

These men of Genesis were men to whom God was real. To Abraham sitting at his tent door after a long and difficult day came the assurance that, come w might, God was still with him, and that nothing mattered. It is just as simple as that, and it is an assura that came only yesterday, as it will come today, to a g host of people just like us—and just like Abraham, We ourselves may have it if we will but listen, push aside the little anxieties, the petty cares, the selfish c ings, and letting the grand simplicity of a divine speak to our hearts.

The God of these stories is a God whose awful jus is matched by an unwearied patience. Even that mas moral corruption which was Sodom would not have b destroyed had there been ten decent people in the The God of Abraham is a God of tender compass whose call to despairing Hagar, the slave and the eigner, tells of his loving care for the forsaken out regardless of race or station. The God of Abraham r in the majesty of nature, and in the history of nati but He is still the Friend of every loyal heart, the sh and reward of Abraham as he stands alone against world. This is the God in whom Abraham put his fa and He is the God to whom men still turn. Nor is this the shadowy dream of learned speculation or fantasy of pious longing. It is the solid reality by wh men have been guided to peace and joy while oth wandered in the bewildering mazes of an uncharted

And Jacob asked him, and said, Tell me, I pray thee, thy nam Genesis 32:29.

Running through all these stories is the insistence human beings cannot be satisfied merely with the thi of the material and visible world. Here is the secre the glory of human life, and here, too, is the secret o tragedy. For though man cannot find satisfaction in world, it is in its treasures and pleasures that he tempted to seek it. Lot as he pitches his tent in the plain which slopes down to Sodom, Jacob as he tricks brother and his father in his greed, Esau as he sells birthright, are all contemporaries of ours. The tem tions to which they fell a prey are the very same sn that are set for us today.

And Abraham, forsaking the ease and safety of Ha in obedience to the still, small voice of God; Abrah the type of those who seek a city which hath foundati because its Maker and Builder is God—Abraham is al contemporary. So is the battered and crippled Israel w though late and in the hard way, still learned the les that wealth and power are not enough, that man's g quest, could he only know it, is the search for God. L before Augustine, these men knew that God had m them for Himself and that their hearts must ever restless till they rested in Him.

Thus in these stories of Genesis we see our own ir struggles writ large and clear, the apparent complex of our lives reduced to their elemental simplicities. Su they offer us the kind of reading that will enable u see the way to that life which is life indeed.

Washington Diary

Samuel W. Irwin

t is beautiful September in Washington. inter is usually cold and lacks vitamins. ring is wet, summer is dry—but fall is llic. I should like to set down gentle ral things with the lacy droop of the ldenrod, but all's not quiet along the tomac. Congressmen are coming in from e deep or from the listening-posts farthest t (some possibly a little deaf from too uch listening). Their summer letters to e D. C. press are like storm signals for the th Congress convening September 14.

Sunday, September 5—The fine Methodist urch where I was guest-preacher today as the Lewis Memorial, former leading urch of the Methodist Protestants. (Each nomination has its national church in .C. There is even a National Spiritualist. ethodism has her National Methodist at e American University, the Mount Vernon the Public Library, with its characteristic outhern pillars and noted in its calendar "The South's Representative Church," and oundry, designated as "The Church of the ates.") The congregation filled this spaous building, affording a sense of Christian plift.

Afternoon—In the same quarter of the ty on my way homeward, I came upon the lace where every man was "too busy." It as the Old Soldiers' Home of the regular rmy. Not because it hadn't space enough—ey had 500 acres; or trees enough—it was glorious park. They had a big laundry nd help enough; a 200-bed hospital and lenty of quiet-faced, white-bonneted sisters take care of them all. They had a church ke the army chapels for both Protestant nd Catholic, and it wasn't crowded. They ad a library with a reading room 150 feet y 60 feet, with 26 cane-bottomed rockingairs, newspapers from everywhere, and ld-fashioned generals on the wall. They ad a poolroom 200 feet by 80 feet, with 12 bles; but they weren't busy there, for they on't play on Sunday and they don't take ut books from the library.

But the first man I encountered as I arked my car looked preoccupied, laid his nsteady hand up edgewise on the back of is wheelchair that he was pushing ahead of im like a child learning to walk, and said, Yes, there is a canteen beyond that buildg, in the direction my hand is pointing." hen I ventured some inquiry. Slowly he ot those feeble feet into locomotion—and e chair before him—and answered only, 'm too busy."

The canteen was there. The soldieraiter had been at Coblenz and Ehrenreitstein on the Rhine where I myself had ood with the American flag flying high ver the fortress. He said he never went church, hadn't been for thirty years. I egged to know why in a time when the orld needed men with faith. Somebody adn't done right by him, and then, he was oo busy."

There are approximately 1500 men there, ith possibly 50 colored.

Dr. John E. Marvin of the *Michigan hristian Advocate* would have been happy see one of those fine old soldiers—he had st come out from visiting in the hospital. e said he was a member of Dr. Rice's urch, Metropolitan Methodist, had eaten those venison dinners on the lawn, and showed me a clipping, and a photo of r. Marvin's father who had baptized him nine years ago at fifty-four years of age. As I talked I had no need to hurry, for he said their grounds were never closed.

It was on these grounds Lincoln wrote his first draft of the Emancipation Proclamation.

Monday, September 13—There are three men here in the light these days—Winston Churchill, Cordell Hull, and Henry A. Wallace. Mr. Churchill, in a semi-vacation mood, suggests a basic English, a sort of Anglicized Esperanto, for our two great countries at least. (It can't be omitted that it was Mme. Litvinoff from great Russia who urged that for years and has already instituted the study in many Russian schools.) And Mr. Churchill in his Harvard address would "go forward in malice to none and good will to all," not "grinding any down in exploitation," and would entertain "derogations from national sovereignty for the sake of the larger thesis." Excellent.

Venerable Secretary Hull is not so happy-minded. His exhaustive speech of September 12 was set in the legalistic framework of our national interests. He employs solid and attractive phrases like "liberty under law" and "basic human rights" and stands like Gibraltar, but criticisms have evidently irked him.

Vice President Wallace, the Sir Galahad of international hope, impervious to any thrusts, would ride on redressing human wrongs, casting down the cartels from thrones of restrictive monopoly at the top, and affording every man at the bottom a chance to grow a soul. The Abou Ben Adhem we used to recite about in school would appreciate Mr. Wallace's point of view.

Wednesday, September 15—On the Washington Monument grounds the Treasury's "Back the Attack" show is on with tremendous crowds. During construction this fifteen acres looked like a new oil-field town rising as wells went down in north Louisiana. The exhibits included a radio truck communicating with Fort Monmouth, N. J., and a high-speed radio transmission with the sign "The difficult, we do right away; the impossible, a little later." There was a complete chapel, like all others everywhere for all denominations in one, and under the sign "Greater Love Hath No Man" was the picture of four chaplains (one a Jew, one a Catholic, and two Protestants) going down with their ship. They had given their life-belts to four sailors, and went down with a song. Of special interest to the children were the Portable Combat-Loft of the Pigeons of the Army Signal Corps, the exhibition of the trained dogs, and the firing of the great guns. And a law of 1789 won't permit the Secretary of the Treasury or the Treasurer of the United States to buy even a stamp at the sale!

Wednesday, September 22—In the center of a wide acreage of rolling ground with a dozen buildings for nurse and WAVE dormitories, research, etc., rises the new National Naval Hospital, with its 20 stories and 1500 beds and multiplied sunrooms, at Bethesda, Md., just over the D. C. line.

A Red Cross nurse escorts you to the supervisor of surgery (if you wish that ward), where you have many a boy who wants you to wait a little while with him and his story—and your two hours are gone before you realize.

But the Quiz Kids are to be here this evening, and you shall return as their guest.

And they come, officers and WAVES in uniform, convalescents in slippers and bandaged knees, and canes and crutches—500 of them, a rare, quiet, intrepid gathering. Just ahead of me is a lad—slid down till his curly head rests on the back of his seat—home from Guadalcanal with a deadly dose of malaria; but he can tell you of the fine Polynesians of Samoa and the grave of Robert Louis Stevenson spotlessly kept, and the two boys behind can sing "Anchors Aweigh" with all the words (and no one on the stage can). And then the four Quiz Kids with caps and gowns wrestle at their microphones against four Navy officers and win, 170 points to 150.

Tuesday, September 28—The Senate opened at 12 noon with the chaplain's prayer. At 12.30 Senator Burton K. Wheeler begins his speech against drafting fathers. He has an aide who relays the various memos to him. The gallery is crowded, and the halls outside have a waiting line. (St. Anthony's School was holding down 100 places.) About twenty-five Senators are present. A guard tells an inquiring lady, "The others are in conference." An alibi as ancient as Baal's while his prophets waited, and as modern as a cartel executive's!

I was in the Senate Chamber again at 4.15 and the Senator was still strong on his feet. At 4.30 some friends made a ten-second huddle around him. Then, announcing he would resume the next day, the one-time arch-isolationist wearily left the chamber, with another more isolationist and more aged than he, Hiram Johnson, at his side.

Two Letters

Readers of the HERALD will remember that in the issue of May 12 there appeared a dramatic ritual entitled "Watchers of the World." A copy of that number with a letter was sent by the author of the pageant, Percy Jewett Burrell, to General B. L. Montgomery of the British Eighth Army and also to Lieutenant General Sir Kenneth Anderson of the British First Army, in North Africa. Acknowledgments recently arrived from both recipients. In each case the letter was in the writer's own handwriting and like all other overseas mail was opened and passed by the censor. General Montgomery's letter is reproduced on our cover. The letter from Lieutenant General Anderson, except for an omission or two dictated by war-time precautions, reads as follows:

Dear Mr. Burrell,

Your very kind letter dated May 24 and addressed to me in North Africa only reached me last week! I am now engaged on new employment, which "security" forbids me to mention here! But I hope I won't be absent from the field of active service too long.

I was most interested to read your dramatic ritual "Watchers of the World": thank you.

It would be a stupid man in these days who had to carry responsibilities for the lives of his fellows and the responsibilities of command, however slight, and who did not admit his need of guidance and courage from God. We will need all the valiant wisdom and inspiration which prayer and faith can give us, if we are to solve rightly all the problems facing us now and after fighting is over.

Faithfully yours,

KENNETH ANDERSON.

Dr. James R. Joy, for half a century connected with Methodist publishing interests and for many years editor of the New York *Christian Advocate,* was honored with a luncheon, October 18, given by The Methodist Publishing House in celebration of his eightieth birthday. The luncheon, planned by Rev. J. Edgar Washabaugh, manager of the New York house, and Rev. Nolan B. Harmon, Jr., book editor, and held at the University Club, was attended by special friends and associates.

Rev. and Mrs. Lester Ward Auman of Jackson Heights, N. Y., have announced the marriage of their daughter, Juliet, to Glenn C. Metcalf, Jr., son of Mr. and Mrs. Metcalf of Moville, Iowa. The marriage took place on Tuesday, September 28, at the home of the bride's parents in the presence of the immediate families. The bride was graduated from Ohio Wesleyan University in 1941 and from the University of Wisconsin Law School in September of this year. The groom, a graduate of the School of Law, University of Iowa, is an attorney in the employ of the Government. They will reside for the present at Harlan, Ky.

The death of Mrs. Elmer E. Avery, mother of Alfred H. Avery of Malden, occurred Thursday of last week at her home in Plymouth. Mrs. Avery, the former Hannah Harlow, descendant of one of Plymouth's oldest families, was born eighty-three years ago next February in the Ellisville section of Plymouth, the daughter of Mr. and Mrs. Thomas C. Harlow. She was married to Elmer E. Avery, July 20, 1882, and they celebrated their golden wedding anniversary in 1932. Mr. Avery died three years later. Since his death, Mrs. Avery had carried on the insurance business in which they had both been engaged. She was also treasurer of Avery Farms and treasurer and director of the Nook Farm Dairy. Her membership in Memorial Methodist Church, Plymouth, covered a period of more than sixty years, and for half a century she had been teacher of the Philathea Class of that church. Besides her son Alfred, she leaves another son, Herbert S. Avery of Winthrop, ten grandchildren, and one great-grandchild. Three grandsons and the husband of one of the granddaughters are now in the nation's armed services. These three grandsons are: Lieut. Richard Avery, pilot of a Liberator bomber, at present in North Africa; Lieut. Alden Avery, pilot of the Ferry Command, stationed at Romulus, Mich.; and Quartermaster David Avery of the U. S. S "Greenwood," a destroyer escort now somewhere on the high seas. The funeral service for Mrs. Avery was held Sunday afternoon at Memorial Church, in charge of the pastor, Rev. Peter Palches. Interment was in the Harlow family cemetery in Ellisville.

Rev. George H. Jones, a member of the Mississippi Conference of The Methodist Church, has been elected associate secretary of the Commission on Evangelism, with offices in the Medical Arts Building, Nashville, Tenn. He has assumed his duties as editor of *Tidings, The Revival Pulpit,* and other promotional tracts and pamphlets issued by the commission. Mr. Jones has spent sixteen years in the ministry, and comes to the commission from pastorates at Jackson, Miss., and Newton, Miss. He has been secretary of the Historical Society and of his Annual Conference for the last ten years. He holds degrees from Millsaps College, Jackson, Miss., from Emory University, and from the Candler School of Theology at Emory.

Rev. Francis L. Brockman of Boston University School of Theology has been made supply pastor of the Methodist Church at Contoocook, N. H., which was formerly served by Rev. James E. Wagner.

Miss Peregrina Chavez of Lima, Peru, recently arrived in the States and is studying at Garrett Biblical Institute and Northwestern University. Miss Chavez is a graduate of Lima High School and of the Union Theological Seminary in Buenos Aires. For several years she has had charge of work of religious education in the Methodist Church in Peru and also of the work for women and girls.

Arthur P. Williams of Framingham, son of the late Clarence W. Williams, for many years chief executive of the New England Deaconess Association, and Lillian Streeter Williams, died suddenly October 14 while on a business trip to Philadelphia. Mr. Williams, a native of Contoocook, N. H., and a graduate of Dartmouth College, had been associated with the Dennison Manufacturing Company since 1917. He was actively identified with Wesley Methodist Church, Framingham, serving as treasurer of the church. He leaves his widow, Pauline (Stebbens) Williams; a daughter, Mrs. Jean W. Burvant of Augusta, Ga.; a stepdaughter, Mrs. Eleanor C. Weeks of Nebraska; a stepson, George E. Robinson; and his stepmother, Genevieve Teter Williams of Newtonville. The funeral service was held Sunday afternoon, October 17, at Wesley Church. The officiating ministers were Rev. Maurice L. Bullock of St. Paul's Methodist Church, Lowell, who married Mr. and Mrs. Williams when he was pastor at Auburndale, and Rev. John H. Lavely, the pastor of Wesley Church. Interment was in Edgell Grove Cemetery, Framingham.

Miss A. Marilyn Langmaid, daughter of Rev. and Mrs. Norman J. Langmaid of East Rochester, N. H., successfully underwent an operation for appendicitis at the Frisbe Memorial Hospital of Rochester last Saturday morning. At the latest reports she was as comfortable as could be expected.

Since cable advices reveal the recent arrival of Rev. Richard T. Baker, of the staff of the Board of Missions and Church Extension of The Methodist Church, in Chungking, West Chine, "now it can be told" what he is going to do in that country during the leave of absence that has been granted him by the board. "Dick" will be a member of a Chinese Graduate School of Journalism which has been established in Chungking, partly by two anonymous gifts made to the trustees of Columbia University, and partly from funds provided by the Chinese Government. Professor Harold Cross of Columbia is dean of the new school, which is affiliated with the Central Political Institute, of which Generalissimo Chiang Kai-shek is the chancellor. Seven American journalists, including Mr. Baker, are on the staff of the school. Mr. Baker is a native of Iowa. He was educated at Cornell College, at Columbia University School of Journalism, and at Uni Theological Seminary, and holds degrees arts, journalism, and theology. In 1937 was awarded a traveling scholarship by t Pulitzer School and visited the Orie especially India and China. Upon his retu he was made assistant editor of *Wor Outlook,* and assistant editor of the public tions of the Board of Missions. He has wr ten a number of books for the Friendsh Press on missionary themes.

Lieut. Col. Robert S. Spencer reques that the address of his copy of ZIONS HERA be changed from Harrisburg, Pa., to 7 South Beech Street, Syracuse 10, N. Y.

The marriage of Robert Earl Harriso son of Dr. and Mrs. Samuel J. Harrison Adrian, Mich., and Miss Clara Naon McCoy, daughter of Mr. and Mrs. Arth McCoy of Albion, Mich., took pla recently on the twenty-fifth wedding ann versary of the groom's parents. Dr. Harr son performed the ceremony in the chap of Adrian College, of which he is presiden

Chaplain John M. Bowmar with Mr Bowmar and family, Jack and Marilyn, le Monday of this week for their new home 813 Setliff Place, Nashville, Tenn., whe they expect to be for the duration. Chaplai Bowmar has been stationed with the A Transport Command, Municipal Airpor Nashville, Tenn., since June 6.

Miss Arlettie V. Rhone of the Departme of News Service, Board of Missions an Church Extension, New York, and Re George A. Taylor, Methodist minister an worker among Negro boys in the Bron New York, were married October 17 Epworth Methodist Church in the Bron Rev. Edward McGowan, pastor of th church, officiated.

Dr. William Barrow Pugh, chairman the General Commission on Army and Nav Chaplains, who is at present touring the wa fronts on a visitation of Protestant chaplai from American churches, has seen more tha 800 chaplains, and averages three or fou addresses each day, it is stated. He is e pected to return to the United States ju before Thanksgiving Day.

Rev. J. Reid Howse, pastor of the Metho ist Church at Kennebunk, Me., has bee granted three months' leave of absence b his church. Mr. Howse is slowly recoverin from a major operation which he underwe last May at the New England Deacone Hospital. He and Mrs. Howse will spen the three months with their daughter, Mr John R. Durrell, 31 B Street, Adams, Mas

Dean Taylor of Fairfield, Iowa, who die last month at a hospital in Rochester, Minn following an operation, was a widely know Methodist layman who had been a membe of four General Conferences and the Unitin Conference and had been elected a delegat to the General Conference of next year fro the Iowa-Des Moines Conference. Mr. Ta lor was born at Warren, Ohio, October 8 1878, and graduated from Mount Unio College in 1901. He came from a long lin of newspaper men and had himself been newspaper editor in Fairfield for the las thirty-seven years. At the time of his deat he was editor of the *Fairfield Daily Ledge* Mr. Taylor was one of the most active la members of the Fairfield Methodist Church was the author of the "Aldersgate Call an New Day" published in 1937 and of a his

ory of Fairfield Methodism published in 940, and was a trustee of Iowa Wesleyan ollege. Survivors are his wife, the former essie Minneley of Meadville, Pa., and two ons, Ben J. Taylor of Fairfield and Corp. mes S. Taylor, who is in service at MacDill ield, Tampa, Fla. The funeral service took lace in the church at Fairfield, with the llowing clergymen officiating: Rev. A. P. east, pastor of the church; Rev. W. R. eesey of Ottumwa, Iowa, former pastor; resident Stanley B. Niles of Iowa Wesyan College; Rev. W. F. Lister, district uperintendent of the Ottumwa District; and ev. M. A. Gable, chaplain of the Iowa Methodist Hospital, Des Moines. Burial was n Evergreen Cemetery, Fairfield.

At ceremonies Saturday attending the nauguration of Dr. Victor L. Butterfield as resident of Wesleyan University, Dr. Henry M. Wriston, '11, president of Brown Uniersity, who was the principal speaker of the ccasion, received the honorary degree of loctor of humane letters.

Rev. and Mrs. John C. Wengatz, Methodst missionaries in Cape Palmas, Liberia, West Africa, arrived on furlough in the United States on October 12. They had come rom Liberia by plane in thirty-six hours of lying time. For the present they may be ddressed in care of the Board of Missions nd Church Extension, 150 Fifth Avenue, New York 11, N.Y.

John Tunnicliffe has found it necessary or health reasons to resign as Western repesentative of the Division of Foreign Misions, Board of Missions and Church Exension of The Methodist Church. He will, owever, retain his membership on the oard. Mr. Tunnicliffe has served the presnt board and the Board of Foreign Misions of the former Methodist Episcopal Church as Western representative without alary for a total of eighteen years and a alf. The San Francisco office of the Divion of Foreign Missions will still be mainained, with Miss Marjorie Merrill as office ecretary.

EVENTS

Methodists are given a cordial invitation attend an interdenominational meeting on unday evening, November 7, at seven-thirty clock, in Old South Church, Copley Square, oston, to hear Dr. John William Decker, e newly appointed secretary of the Interational Missionary Council. This meeting being held under the auspices of the merican Board of Commissioners for Forgn Missions, which will be convened at at time for its 134th annual meeting.

In an "India Letter" dated July 26 but ceived only last week, Dr. Orville L. Davis, incipal of Leonard Theological College, bbulpore, writes: "I must say that it has en a joy to meet American as well as Brit-n, Australian, and Indian soldiers from the nks to General! Our American boys have emed so wholesome, sympathetic, underanding, and cooperative! We have had ason to be proud of them. Their fellowip has been intriguing and fruitful. They prefer straightforward, realistic Christian worship, friendship, fellowship, and the good news of the Christian gospel. . . . What a grand opportunity to help fighting men to face the abiding realities with Christian faith!" Dr. Davis says that as a speaker for the 1943 Commencement at Leonard he was proud to have one of his former Gammon students, Chaplain (Captain) Robert F. Harrington, who was with a Negro regiment somewhere in India. "What a message he gave through song, sermon, and just being his big-hearted, understanding, sympathetic self! Our students, the community, both Christian and non-Christian, were thrilled by his message." The entering class at Leonard this year was the largest in the history of the school—"men and women with vision and spirit . . . preparing themselves for the task of India's unparalleled opportunity alongside the nations of the world." The week before the letter was written, Dr. Davis was installed as president of the Jubbulpore Rotary Club. The Davises are due for furlough next year, and plan to come home if conditions permit.

First Methodist Church, Sebring, Fla., is planning to erect a chapel in memory of Bishop Edgar Blake, who served that church in the months previous to his death and made a profound impression upon both the church and the community. The pulpit having been left vacant when the former pastor went into the chaplaincy, Bishop Blake, at the request of the resident bishop and the cabinet, became the active minister. The present pastor, Rev. Perry B. James, is taking leadership in bringing the proposed memorial chapel to actual realization.

An average annual membership gain of 3490 during the last five years was reported at the biennial convention of the Universalist Church of America, held in New York City last week. The total number of Universalists in this country was listed at 82,772. Dr. Ellsworth C. Reamon of Syracuse, N. Y., was elected president of the church. Dr. Emerson H. Lalone of Boston, manager of the Universalist Publishing House and associate editor of *The Christian Leader,* is one of the vice-presidents.

A record attendance is anticipated when Mrs. Franklin D. Roosevelt delivers the keynote address at the fifth annual Student Conference of the National Association for the Advancement of Colored People, to be held October 29-31 at Lincoln University, Chester County, Pa. The conference will have as its theme "A Blueprint for Action." According to the NAACP director of youth work, it will be an instructional meeting to post students on techniques for the procurement of a full franchise for the Negro in America, equality in education, and on the problems of organized labor. A program of activity for college students to carry back to the schools will be formulated.

A service flag honoring the 115 men and 2 women connected with Mt. Bellingham Methodist Church, Chelsea, who are now serving their country was dedicated Sunday evening, October 17, with a special dedicatory service. The names of the 117 were read by Samuel Case, a member of the Service Committee of the church. The address of the evening was made by Chaplain William F. Harris of the United States Navy, speaking on the subject "When a Nation Goes to War." Chaplain Harris is a Methodist, a member of the Upper South Carolina Conference.

Ezion Methodist Church, Wilmington, Del., Rev. Earl H. Crampton, minister, is engaged in a Triple Anniversary Celebration, October 15 to 31, in connection with which it is seeking to raise a fund of $1500 as a birthday gift. Since the church is 138 years old, the sum of $1.38 is suggested as a possible minimum contribution on the part of each member. The minister, Mr. Crampton, is a graduate of Boston University School of Theology, class of 1918, was ordained at the New England Conference in 1920, and served as pastor in Worcester for four years.

Establishment of a perpetual scholarship at Candler School of Theology (Emory University, Ga.) to honor Generalissimo and President Chiang Kai-shek of China has recently been voted by the North Georgia Conference Board of Lay Activities. The plans are for the Generalissimo to select the student and Bishop Arthur J. Moore to collaborate in arrangements. The South Georgia Conference Board of Lay Activities has established a similar plan for a scholarship in honor of Madame Chiang at Wesleyan College, Macon, Ga.

With Our Writers

Richard Deming Hollington, San Diego, Cal.; member of the New England Southern Conference; professor in Garrett Biblical Institute for twelve years before his retirement in 1939; recently called back into service by the war emergency to preach at the Community Church, Chula Vista, Cal.

Joseph C. Grew, former Ambassador to Japan.

Harry Pressfield, San Jose, Cal.; Methodist minister, member of the California Conference.

Samuel W. Irwin, Benning Station, Washington, D.C.; another Methodist minister, member of the Louisiana Conference, at one time actively identified with Methodist work in Yugoslavia and in Rome.

The Christians of Japan

(Continued from page 868)

terrible war, but the military leaders who profess faith only in themselves and their military schemes.

Christianity is deep-rooted in Japan. I do not believe that it can ever be crushed, and when the war is over and the military clique is no longer in power there, it is my conviction that a great opportunity and responsibility will again be offered the churches.

Each one of us has his part to play in this spiritual task to which the churches call us today. We ought to thank God that we can do our part in and through the churches of our choice and not through force and coercion. And each one of us ought to give freely of his time, his abilities, and his money so that we shall not again be guilty of doing too little too late when it comes to faith. We must be worthy of the spiritual strength which this day and this hour of fierce war and destruction demand.

Southern District Letter

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L. W. STRINGFELLOW, Superintendent

The eighty-first session of the Hedding Campmeeting and Young People's Institute, held August 22-29, exceeded every expectation. Gas restrictions and curbed facilities and privileges on the grounds made it a real venture of faith. That venture met with an unusual response. The attendance was up to the high standards of former years, all financial obligations were more than met, and the general spirit was never more consecrated and cooperative.

The Intermediate Youth Fellowship Institute nearly doubled the enrolment of the previous year, and offered to the young people a wider variety of courses, and a more closely integrated program of study, play, and worship. The dean was Rev. Lawrence H. Robinson, Salem, N. H., and his assistants were Mrs. Robinson, Rev. and Mrs. Victor L. Rankin, Milford, N. H., and Rev. and Mrs. Newton H. Fritchley, Salem Depot, N. H.

The Boys' Camp was again successfully directed by Rev. Reuben S. Holthaus, Rochester, N. H. His assistants were Mrs. Nellie Corson, Rochester, N. H., and Rev. Donald H. McAninch, Nashua, N. H. Especially efficient work was done by the Booster Collector, Miss Edith Hersom, Rochester, N. H. *The Hedding Booster Daily,* edited by Rev. William J. Davis with the assistance of Mrs. Davis, Exeter, N. H., was indeed a daily booster. Rev. Harold Lancaster, King Avenue Methodist Church, Columbus, Ohio, was the popular evening preacher for the third season.

The Southern District Conference, convening in Derry, N. H., on September 28, reached a high level. The women of the district met during the morning in the Baptist Church to receive annual reports, to elect new officers, and to hear Welthy Honsinger Fisher. They joined with the District Conference in the afternoon, thus filling St. Luke's Church to capacity. In the morning session of the conference, consideration was given to the emphases of the Area Calendar, to pastor-mindedness in the church, and to the United Church School Advance program of the Conference.

The afternoon program was opened with a business meeting in which district committees were elected for the year, and James Johnstone, Jr., St. Mark's Church, Lawrence, Mass., was voted a local preacher's license. Addresses were then given as follows: "The United Church Canvass," by Rev. Oscar M. Polhemus, Chesterfield, N. H.; "Today's Fight Against an Old Enemy," by Rev. Frederick W. Smith, Waterville, Me.; and "The Crusade for a New World Order," by its chairman, Bishop G. Bromley Oxnam, Boston, Mass.

Since the last District Letter, four new pastors have been assigned to work on the Southern District: Rev. Paul S. Kurtz, student supply, Hillsboro, N. H.; Rev. Ralph C. John, student supply, North Salem, N. H.; Rev. Gilbert W. Wieting, Central, Lawrence, Mass.; and Rev. James F. Quimby, Keene, N. H. Mrs. W. H. May, supply, was appointed to succeed her late husband at Moultonville and Tuftonboro, and Rev. J. Tremayne Copplestone was transferred from Keene to Portsmouth, N. H. In the federated churches, Rev. Chesley S. Lantz (Baptist) came to Newmarket, N. H., from West Swanzey, N. H., and was succeeded in West Swanzey by Rev. Truett High, Baptist. Rev. Marshall O. Eck, Congregationalist, succeeded Rev. B. F. McIntyre, Universalist, in Marlboro, N. H.

Special emphasis is being given through September, October, and November to the program of the United Church School Advance, sponsored by the Conference Board of Education. The objectives call for a 15 per cent average increase in enrolment and average attendance for the Conference as a whole, with no school falling below a 10 per cent increase. All schools achieving the latter increase will be designated 'Front Line" schools, while those reaching the former, or better, will be termed "Honor" schools.

As usual, vacation church schools featured the summer program in many individual charges. The Chesterfield Larger Parish, Rev. Oscar M. Polhemus, pastor and director, had seven such schools with a total enrolment of 185. Salisbury and Smithtown, Rev. Charles D. Maurer, pastor, each had successful schools with a slight gain over the preceding year. New teachers and families were thereby discovered. Three excellent schools were conducted in the Sanbornville Circuit under the leadership of the pastor and his wife, Rev. and Mrs. Richard G. Colby. The total enrolment was 73. Fremont's school numbered 71, with Rev. and Mrs. James J. Coghlan and helpers in charge. Pleasant Street, Salem Depot, joined with local Baptists in a union school with an average attendance of 75. Besides paying all operating expenses, the school sent $17 for War Prisoners' Aid through the Methodist Committee for Overseas Relief. Other schools were conducted in Salem, Rochester (Bethany and Bethel), Raymond, Peter-

For Service Men and Women

A new and vital link between churches throughout the country and their men and women in uniform will make its appearance shortly in the form of *The Messenger,* a monthly syndicated church bulletin, pleasingly illustrated and lithographed in color, to be published by the Abingdon-Cokesbury Press.

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In presenting it for the personalized service and use of churches of every denomination, the publishers state that it meets the need for a continuous, friendly, and inspiring contact between church and the service man or woman. Wherever they are, in this country or abroad, *The Messenger* is designed to reach them once a month. It will be a continuous and effective reminder to the individual that his church misses him, is going with him in its prayers—and wants him back when the last shot has been fired. Ample space for any personal message the pastor may wish to add is provided on the back page. The price varies with the quantity ordered. If bought with envelopes in lots of fifty, the cost is 7½ cents a month apiece, including postage.

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orough, Milford, East Kingston, Nashua Arlington Street), Hillsboro, Haverhill Grace), Amesbury, and possibly elsewhere. Peterborough began its more intensive ll program with "A Week with Modern rophetic Voices." The pastor, Rev. Raymond Proudfoot, opened the series of special rvices on Sunday morning, September 26. Herbert Black, foreign editor of *The Boston Globe,* spoke in the evening. Men's Night, the form of a supper at the home of Karl Musser, was observed on Tuesday night. rofessor Charles M. McConnell of Boston University School of Theology was the peaker. Thursday evening was "Women's Night," when Welthy Honsinger Fisher ave the address. On the final Sunday, the reachers were the district superintendent in he morning, and Professor Elmer A. Leslie f Boston University School of Theology in he afternoon.

Church Loyalty Crusades are on in Hillsoro, Milford, Nashua (Arlington Street), alem (Pleasant Street), Raymond, Methuen First and Oaklands), and it may be elsewhere. Among the objectives are parish isitation, catching up with finances, increasing attendance, giving impetus to the ear's work, and gathering in new members. Some of the churches that have either completed or are now in process of completing ather extensive redecorations and repairs re Hampton, Methuen (First and Oakands), Lawrence (St. Mark's), Lawrence (St. Paul's), Haverhill (Grace), Merrimacport, Amesbury, Salem (Tenney Memorial), Ayer's Village, Exeter, Keene, and East Candia. Monthly parish papers or bulletins have been seen in Exeter, Salem (Pleasant Street), Milford, and the Chesterfield Larger Parish. There may be others.

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Bangor District Letter

★

G. VAUGHN SHEDD, Superintendent

"Methodism on the march" is the best way to describe the spirit that grips the heart of the churches on the Bangor District. From the most northerly church at Caswell to the southern end of the district, the word is "Forward."

Soon after Conference, planning the program for the Jacksonville Campmeeting to be held July 25 through August 1 was begun. A full report of this meeting has appeared in ZIONS HERALD, so no review will be given here. The people present returned to their homes saying that it had been a great week of work-planning and a real lift for the coming year's labors.

The middle of June found quarterly conferences demanding the superintendent's time. To drive through the district offers a scene of veritable fertility and beauty unequaled anywhere. Not only is there fertility and beauty but there is romance. What can measure up to the romance of Lake Mattawamkeag, where Theodore Roosevelt as a weak and sickly lad was sent by his parents, who turned him over to "Bill" Sewell, a Maine guide? Here the young lad became acquainted not only with nature but with nature's God. At the farther end of the lake can still be found the Bible that he read.

Each quarterly conference brought out facts of vital interest and advance. No note of recession was found anywhere. The work being done by L. L. Boobar, E. B. Grundy, R. B. Fowler, D. H. McMahon, H. P. Taylor, V. P. Musk, F. F. Fowle, Kenneth Cook, E. C. Dartnell, E. E. Brewster, C. D. Wentworth, and V. W. Vincent is all worthy of special mention. Programs to meet the needs of the parishes have been carefully and prayerfully planned. The needs are varied, and no stereotyped methods have been adopted. From the beautiful shores of Moosehead Lake to the fertile plains of the Aroostook fields, to the green-lawned campus of the University of Maine, and to the city streets of Bangor, do the superintendent's prayers go as he reviews the work of these men and their official boards.

The student pastors must have earned mention. They are W. M. MacLaughlin, Robert Batten, James Hawkins, Walter Towle, and Arnold Tozier. An example of their work is found in the accomplishment of Arnold Tozier during the summer months. He was assigned to Howland and West Enfield, but West Enfield had no service of worship. After the close of seminary, he opened West Enfield and Sebois for worship. Sunday, September 12, there were twenty-nine young people and adults baptized and twenty-three received into membership.

Anniversary festivities have been held at Columbia Falls and South Brooksville. Rev. James Hawkins led his people in celebrating their fiftieth, and Rev. E. B. Fowler's people celebrated their one hundredth, anniversary of service to their respective parishes.

The people of South Robbinston and Guilford have done what they believed impossible. The evening of July 4 will be a long-remembered time. Rev. F. S. Williamson had led his faithful people forth in the building program that climaxed in the dedication service of a parish hall free from debt. Rev. and Mrs. Joseph Griffiths of Guilford are rejoicing over a newly remodeled parsonage, free from debt, at an expense of some $2000.

The Bangor District Conference was at Brewer, September 8. It was a day of fellowship and worship, of meditation and prayer, of a strengthening look backward and a challenging vision for the future. The hours of meditation were conducted by Rev. Isabella Stewart, Dr. W. J. Lowstuter, and Rev. E. B. Grundy. The emphases of the day were church school, evangelism, and parish environment. The messengers were Rev. L. L. Boobar, district secretary of the Board of Education, Rev. H. A. Grant, chairman of the Commission on Evangelism, and Rev. Frederick W. Smith, superintendent of the Maine Christian Civic League.

Following is the work on the district that received special recognition. Hodgdon and Linneus, David Hickland, pastor, have had two very successful years. The property at both places has been improved with all bills paid. The membership has been increased by thirty accessions. Linneus has led the Conference for two years in being first to pay its benevolences in full. . . Machias, its church being destroyed by fire a year ago, is doing an heroic piece of work in rebuilding. Under the leadership of Rev. Edwin Crocker, the church at Fort Fairfield, which had not been used since the federation with the Congregational Church, has been wrecked and taken to Machias. Mr. Crocker assures the superintendent that when rebuilt

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the church will be dedicated free of debt. . . Houlton, Rev. Royal W. Brown, pastor, has made a real advance in membership—a net increase of thirty-nine. Preaching to a purpose and personal evangelism are the secret. . . Rev. Jesse Kenderdine, at Brewer, has done a remarkable piece of work in the field of religious education. While on every hand there has been a recession of church school enrolment and attendance, this church has had an increase of 24 per cent in enrolment and attendance. The secret? A planned program and carrying through. . . Gray Memorial Church, Caribou, Rev. Philip H. Lush, pastor, has enjoyed two years of advance—membership increased by seven, World Service givings increased from $72 to $245, Week of Dedication offering $215, indebtedness of $1080 paid in full, and pastor's salary increased $400.

Bishop G. Bromley Oxnam was present for the evening service and brought the message. "The Crusade for a New World Order" was his theme. Persuasive in presentation, inspiring in release of spirit, he moved a filled church to a point of conviction that this thing must be done. The meeting closed with a season of quiet meditation and an expressed consecration on the part of ministers and laity, all returning to their homes and churches determined to go to work.

Norwich District Conference

The Norwich District Conference was held in the church at New London, Conn., September 30, beginning at 2.30 p.m. with devotions by Rev. Elmer Page. The superintendent, Rev. Earl E. Story, being ill with pneumonia, the conference was convened at the call of the secretary, Rev. Joseph M. Harrell, Baltic, Conn. Rev. Oliver W. Bell, pastor-host, was elected president pro tempore.

The Conference program of religious education was presented by the executive secretary, Rev. Howard E. Tower. Mrs. W. Ralph Ward spoke on the children's work, Rev. Paul Q. Brooks on youth programs, and Rev. W. Ralph Ward on adult interests. Rev. H. H. Crawford, Moodus, gave a brief summary of the missionary conference held at Silver Bay, N.Y., in July.

District lay activities were presented by H. K. Hennessy, New London, who spoke on matters of adequate support for ministers, Christian fellowship, a challenging local program, and advocated creation of a planning board to help the church officiary. A supplementary report was given by A. L. McLean, Manchester, Conn., who defined the office and functions of the lay leader in the local church.

Two special workers among the new residents in defense areas in New London and East Hartford gave reports of their work. They are Miss Vera Marshall, Topeka, Kan., assigned to New London, and Miss Nellie Z. Bird, Atlanta, Ga., working in East Hartford.

The District Woman's Society of Christian Service elected the following officers for the coming year: president, Mrs. C. S. Johnson, Moosup, Conn.; vice-president, Mrs. O. W. Bell, New London; recording secretary, Mrs. Allen Gibson, Manchester; corresponding secretary, Miss Ruth A. Fisk, Danielson, Conn.; treasurer, Mrs. Alice K. Simpson, Hazardville, Conn.; missionary education, Mrs. A. W. Jackson, Uncasville, Conn.; Christian social relations, Mrs. Stanley Keech, Moosup; student work, Mrs. Joseph M. Harrell, Baltic; children's work, Mrs. W. Ralph Ward, Manchester; literature, Mrs. H. H. Crawford, Moodus, Conn.; supplies, Mrs. W. J. Stephens, Vernon, Conn.

The speaker of the afternoon was Rev. Frederick W. Smith, Waterville, Me., who presented the cause of temperance.

After supper, served by the local church women, the evening devotions were conducted by Rev. O. W. Bell. The choir of the New London church sang two numbers, and Rev. W. Ralph Ward led the evening prayer. The speaker of the evening, introduced by Dr. C. W. Schilling, Gales Ferry, Conn., was Bishop G. Bromley Oxnam, who presented the aims and methods of "The Crusade for a New World Order."

JOSEPH M. HARRELL, Sec.

October—A Symbol

Susie Potter Hesse

October dies—but—in a flood of glory!
She leaves to us her promise, in this chaotic year of nineteen forty-three,
To come again in life that shall be brighter, more abundant.
Obedient to nature's laws, she knows that death is never final.
October bids us note the death of other things
Than gay verdure of the fields and trees.
Some national sins are perishing, and from their death shall rise
A finer Freedom:
The kind of Freedom coded for us two thousand years ago,
By One who uttered words of high authority;
Who spake as never man spake.

Church Register

HERALD CALENDAR

North Carolina Conference, First Church, Rocky Mount, Bishop Clare Purcell, November 2
Texas Conference, Bishop A. F. Smith, November 2
Alabama Conference, Dauphin Way Church, Mobile, Bishop J. L. Decell, November 3
North Arkansas Conference, Russellville, Bishop C. C. Selecman, November 3
South Georgia Conference, Bishop A. J. Moore, November 4
World Order Sunday, November 7
Central Texas Conference, Fort Worth, Bishop I. L. Holt, November 9
Little Rock Conference, El Dorado, Ark., Bishop C. C. Selecman, November 10
Memphis Conference, Bishop J. L. Decell, November 10
North Mississippi Conference, Tupelo, Bishop W. W. Peele, November 10
Upper South Carolina Conference, Bishop W. T. Watkins, November 10
Mississippi Conference, Jackson, Bishop R. E. Jones, November 11
Northwest Texas Conference, Bishop I. L. Holt, November 16
Mississippi Conference, Galloway Memorial, Jackson, Bishop J. L. Decell, November 17
Savannah Conference, Savannah, Bishop L. H. King, November 17
North Georgia Conference, Wesley Memorial, Atlanta, Bishop A. J. Moore, November 18
Upper Mississippi Conference, Starkville, Bishop R. E. Jones, November 18
New England Conference Woman's Society of Christian Service Leaders' Institute, Newtonville Methodist Church, November 18, 1
General Conference of The Methodist Church, Kansas City, Mo., April 26, 194

NOTICE—The regular monthly meetin of the Deaconess Aid Society of New Eng land, Inc., will be held on Tuesday, Novem ber 2, at 2 p.m., in the ladies' parlor o Copley Methodist Church, corner Exeter an Newbury streets, Boston. Devotional perio will be led by Rev. James R. Duncan o Faulkner Methodist Church, Malden. Bus ness session will follow. The Woman Society of Christian Service of Faulkne Church will have charge of the social te Pourers will be Mrs. James R. Dunca and Mrs. James Carroll, president of th Woman's Society. Executive board at 1 p.m

MRS. HOWARD S. WORCESTER, Cor. Sec.

OPEN HOUSE—The annual open hous at the Home for Aged Methodist Wome Road to Nine Acre Corner, Concord, will b held Saturday afternoon, October 30, fro 2 to 4 o'clock. Visitors are cordially invite

NEW HOME MISSIONS COUNCI PUBLICATIONS—Four leaflets or pam phlets on timely subjects of interdenomina tional concern have been published by th Home Missions Council of North Americ They are: "Do You Realize?," a gener presentation of postwar problems in hom mission areas, 15 cents; "Work We Do To gether," 5 cents; "The Why and How o Mission Publicity," 25 cents; "They're A America's Sons," a story of Spanish-speakin migrants, 10 cents. Copies of these publica tions may be ordered from the office of th Home Missions Council, 297 Fourth Avenue New York 10, N.Y. Cash should accom pany all orders.

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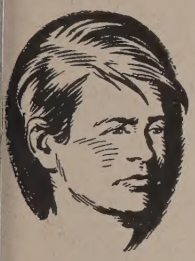

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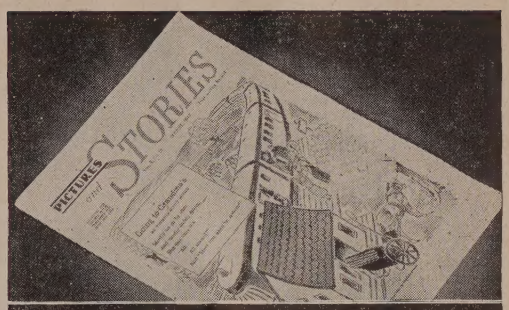

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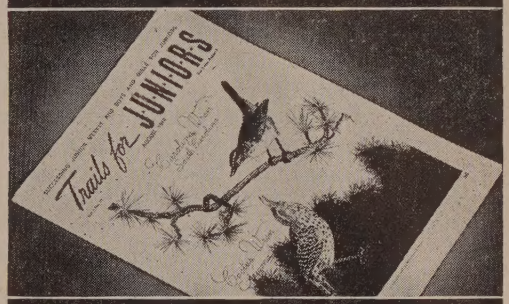

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Although the charter made Boston University non-sectarian, yet it has always been recognized by the Methodist Church as a "church-related" institution.

Its School of Theology has a distinguished record. Twenty-six of its graduates have been elected Bishops, and thousands have become leading pastors, missionaries, college and university professors and presidents, religious journalists, and achievers in every other field of Christian service.

Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

At the present time, Boston University is rendering its optimum of war service to our country. It has been approved by the Army not only for the basic engineering course which many institutions have, but also for the highly specialized "Foreign Area and Language Program." It is one of some twenty institutions in the entire country so approved. The School of Medicine is filled with future physicians for both the Army and the Navy. Eight hundred carefully selected young men in uniform are enrolled in Boston University in these various courses.

But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

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